

The Baptist Record.

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Integrity and Fidelity to the Cause of Christ.

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BAPTIST RECORD

J. A. HACKETT,
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EDITORS
ASSOCIATE
MISSIONARY EDITOR
FIELD REPRESENTATIVE

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"WHAT DID PAUL MEAN IN 1 COR. 9:27?"

Paul meant he labored, toiled, traveled, preached, and kept the body in subjection, lest he might be a castaway. In other words, lest he should imperil his future destiny by neglecting the duties required at his hands. Paul's faith in Christ was so sensitive of Christ's glory and authority, that he could not see how any one could be saved who did not live for Christ, at any sacrifice. A failure to do this Paul regarded a great enormity, such as would or should exclude from salvation, or the reward of salvation.—BAPTIST RECORD.

Owing to the almost invariably clear scriptural teachings of our beloved Baptist State paper, THE RECORD, it somewhat surprised some of your readers to find the above given as an explanation of the passage referred to in the heading. Is it possible that Paul, who taught so clearly to others the relation of works to salvation, (as is shown in the quotations given below), could himself think that his future destiny should be "imperiled" by works of righteousness which he did, or "neglected" to do? As he said, the constraining power in Christians is the love of Christ, and not the fear of hell. My opinion is that "castaway" here means thrown aside as a workman in God's vineyard, and perhaps excluded from communion with the brethren, which would or should be the result of any saint's constantly giving way to the lusts of the flesh, which Paul says is continually at warfare with the Spirit. I believe the inheritance is "kept by the power of God; that the inheritor is kept by the power of God (not by the power of the inheritor), and that the Apostle knew it, and therefore could not think that his doing, or failing to do, would "exclude him from salvation." Here are a few of the many passages written by Paul directly upon the subject: Rom. 3:28: "We conclude that a man is justified by faith without the deeds of law." Ch. 11:6: "If (salvation is) by grace, it is no more of works; otherwise

consideration. The word rendered "castaway" (*adokimos*) is used several times in the New Testament. In every instance it designates a state of moral and spiritual perversity, and not one of loss or gain of some profit, dependent upon what one does or does not do, as Bro. M.'s interpretation would require. The passages are: Rom. 1:28—"God gave them up unto a reprobate mind." 2 Cor. 13:5, 6, 7—"But I hope that ye shall know that we are not reprobate." "Unless indeed ye are reprobate." "But that ye do that which is honorable, though we be as reprobates." 2 Tim. 3:8—"Reprobate concerning the faith." Titus 1:16—"Unto every good work reprobate." Heb. 6:8—"But if it beareth thorns and thistles, it is reprobate (rejected) and nigh unto a curse, whose end is to be burned."

The above passages, with the one now in discussion, are all that contain the word in the New Testament. Is no instance do they use the word as referring to a reward, lost or forfeited. They always refer to the character, and not to reward. This would make the case very strong against the meaning claimed for it by Bro. M. But the question involved in it all is this: Does God, in his Word, ever appeal to the motive of fear of the

does not prevent our uttering the most solemn warnings on the danger of falling away." We quote one other Baptist writer, Prof. Johnson, of Crozer. Says he: "It is always *humanly possible*, although improbable, that a good man may at last succumb to temptation and close a holy life in sin. Certainly the end cannot be known till the end is reached. The scriptures, therefore, fittingly appeal to the regenerate as those on whose patient continuance in well doing, eternal life depends." (Rom. 2:7) "Let him that thinks he stands, take heed lest he fall (1 Cor. 10:12); and solemnly warn the vacillating against the remediless evil of apostasy from Christ." (Heb. 10:26-29.)

Dr. Kendrick, in his Commentary on Hebrews, on chapter 6th and verse 6th, says: "The scriptures everywhere treat men as free, moral agents, who hold their destinies in their own keeping. The sinner is commanded to repent as if repentance lay within his independent volition; the Christian is urged to fidelity, perseverance and growth in holiness, as if all were not ultimately the product of divine grace working within him. They are dealt with not according to the objective facts, but their subjective conscious obligations;

TRANSPLANTED.

We greatly sympathize with our friends, Hon. and Mrs. J. L. Buckley, of Enterprise, in the death of their little daughter, Gertrude. We were called to attend the funeral, but could not respond on account of severe illness. Our heart, however, was with them in their great grief.

Gertrude was a choice little spirit, just eight years old, but a most beautiful character for one of her age. The eldest in a family of four lovely children, and possessing a mind of wonderful activity, and a disposition most winning and attractive, she gave promise of maturing into a noble and useful womanhood. Her parents justly had a great pride in her, and bright hopes for a splendid future, and all who knew her, fully justified them in their appreciation and expectations. But the dear sweet life was cut short ere it had scarcely budded into full bloom, and was transplanted to grow and flourish in a far more salubrious clime. God knows what is best, and we rejoice to know that our dear friends, the bereaved parents, freely recognize this great truth, and bow submissively to the divine will. May all needed grace be given

them for their support as they pass through the deep waters.

Special Notice.

The following dispatch came to us just in time for this issue of the *Mississippi Standard* itself. Will not our pastors and people prayerfully consider its suggestion and act promptly? There is a crisis now on. Let us put our shoulders to the wheel and pass it safely. God will help us:

GAINESVILLE, Ga.
BAPTIST RECORD,
Meridian, Miss.

The Georgia Convention instructs me to inform the Baptist churches South that it pledged to-day to raise during April five thousand dollars each for the Home and Foreign Boards, and requests brethren everywhere to unite in the effort to liquidate the entire indebtedness of our Boards by May 1.

W. J. NORTHERN,
President Convention.

REMEMBER, brethren, the Home Board is helping our Mississippi Baptists with \$5000 on the church house and mission rooms in Jackson, besides in many important mission enterprises. In view of this, will not our people double up their contributions? Any way, will not all who have not yet helped in this matter, make haste now to "come up" with a liberal contribution? Only three weeks remain till the Convention.

We regret that there should be anything unpleasant between our Brethren Hughes and "Cymro," of the Delta. It did not occur to us in reading their articles, or we would probably have been a little more cautious in admitting them. Any way, we hope they have about reached

REMARKS.

We fully agree with Bro. Moore that salvation is by grace, through faith, and is the gift of God. We agree with him in all he says as to the believer's being kept by the power of God. As to how God keeps the believer by his power, is a question which is worthy of study.

Dr. H. B. Smith, a celebrated Presbyterian scholar and theologian, says on the point now in question: "Warnings to Chris-

tians are not to be despised, as well as a spurious faith as well as a genuine, there is going to be ground for fear, lest we finally be found among the spurious. As long as there are warnings in the scriptures lest we fall, there will be the dread, the fear, of falling. As long as we are human, God is

peace will reign.

EDITORIAL

On First, Fourth & Fifth Pages

NOTES AND COMMENTS

OUR offer of a scholarship in a Business College is hereby withdrawn as it has been disposed of.

WHAT shall we more say as to Foreign Missions to induce a contribution from every Baptist in Mississippi? Be sure to read "Foreign Missions," by Bro. Sibley, and "Can the Heathen be Saved Without the Gospel," by Bro. Sample, and then put your hand down in your pocket and get out a liberal contribution to send the only means of life to the perishing heathen and God will bless you.

BRO. M. T. Martin was shaking hands with old friends in Meridian a few days ago. He was once at the head of a flourishing school here, and is remembered with kindly regard by many of our citizens. It was pleasant to have him with us, and to talk over the good old times when we were fellow-workers at Clinton. We were glad to learn that the high school at Silver Creek, over which he presides is flourishing.

THE matter of drunkenness among officials in Mississippi is just now attracting no little attention, as is evident from what we see in our secular papers. It is indeed gratifying to realize such an alertness on the part of these papers. We would be glad had we space just now from our great amount of other good copy, to print a good big lot of what they say, and may later. We hope the Governor will lay the matter before the Legislature at its coming extra session.

A CALL from our brother, Rev. Cal. Ray, made us glad. He not only run up his figures on THE RECORD columns, but told us of good things that are happening in the land wherein he travels. And in this connection want to congratulate him and his good wife on the advent of the sweet little lady that has lately come to bless the home hearts of Mr. Ben. J. Grant wife, nee Miss Annie Ray, daughter, of Enterprise, to make glad the hearts of grandparents. May the little girl be sunshine

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Foreign Missions.

"Line upon line, precept upon precept, here a little and there a little," and, yet, our people are not fully aware in their duty and privilege of sending the gospel where it is not. The ox knows his owner, the ass his master's crib, yet, the Lord's people do not consider. Tarnish, where we have no duty to perform, seems to have greater attractions for us than Nineveh, where our God has commanded us to go, and where the field is white unto harvest.

At this stage of information and development, all informed Baptists understand what is meant by Foreign Missions. They know that it means preaching the gospel to other nations of the earth outside of our own. True, many, many of our people are not in sympathy with the work, nevertheless they know what is meant by the work. No time, therefore, will be spent in trying to show what is already known. Emphasis as to a few points concerning this work is all that is needed—such emphasis as will ring in the ears, quicken the conscience, and stimulate the zeal of every reader of THE RECORD.

First of all, is there any wrong in preaching the gospel to other nations? Does the Bible forbid it? If so, surely it ought not to be done. Baptists claim the Bible for their guide, and to the Bible we will go to settle this question. No one is a Baptist—it matters not about the profession—who is not loyal to the Word of God. If the Word, therefore, commands the preaching of the gospel to all nations, every true, loyal Baptist will say, Amen! Even so, Lord Jesus, for it seemeth good to thee.

The settlement of this question will be brief, as the proof lies on the surface. First,

Christ commands, "Go ye, therefore, teach all nations." Second, the example of the first disciples in obeying the command. They understood its scope, hence went everywhere preaching the Word. With what results, eternity alone will reveal. There is but one race, one gospel, and this one gospel is to be preached to this one race—race distinctions do not enter the question. The Ethiopian cannot change his skin, nor does the gospel propose to do it; but the gospel is God's power in His salvation as well as in the salvation of the Anglo-Saxon. All nations are equally guilty before God, and all need the gospel alike. The savage is in no greater need of the gospel for salvation than the most refined of our land. Both will go down to hell without it. Mark the flight of the angel in the book of Revelation. "And I saw another angel flying in mid heaven, having the everlasting gospel to preach to those who dwell on the earth; and to every nation, and tribe, and tongue, and people." What a mission. One that the angels might rejoice in, if permitted to be helpers.

The gospel is for all nations. This question settled, why, why are so many Baptists seemingly uninterested about sending it to the nations? Are we waiting for a sign? We have the sign already. Christ gave us the sign about two thousand years ago. He said, "Go!" which is to say, "Go, and I will go with you."

S. W. SIBLEY.

MARRIED

PATTERSON-LANSDELL.

At Elmwood, near Olio, the residence of Mrs. L. L. Dixon, Amite county, Miss., March 19, 1897, by Eld. Thomas Lansdell, Dr. J. D. Patterson and Mrs. Ellen G. Lansdell.

To TEACHERS.—First class teachers desiring to teach in their respective schools, etc., I will remain at your service.

The J. M. Dowdery Manager of the State Normal School, Birmingham, Ala.

Brother Sample Again.

Replying to Brethren Lane and Schilling, I will try to be as brief as circumstances will allow. I confess that my previous article was somewhat lengthy, but I did not think it so long as to require two to reply to it.

The point as to whether the anti-Martin resolutions would have been voted down or not is a matter of opinion. A brother who had made a personal canvas of the delegates on Sunday, not simply going over the list as Brethren Lane and Schilling did, found a majority of the delegates opposed to the said resolutions.

They know that it means preaching the gospel to other nations of the earth outside of our own. True, many, many of our people are not in sympathy with the work, nevertheless they know what is meant by the work. No time, therefore, will be spent in trying to show what is already known. Emphasis as to a few points concerning this work is all that is needed—such emphasis as will ring in the ears, quicken the conscience, and stimulate the zeal of every reader of THE RECORD.

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In closing, let us look at some facts. The question is asked in the February number of THE RECORD:

"ARE MISSIONS A FAILURE?" Then comes an array of facts that the most stupid cannot fail to see. What are some of the visible results of one hundred years of work in foreign lands? We have 12,000 missionaries now on the field against one, one hundred years ago. \$15,000,000 are given now annually against \$65 one hundred years ago; open door now, closed doors then; no Christians among the heathen then, now there are 1,251,175, and the number doubling in less than ten years—only estimate what it will be in the year 2000. Where is the failure? No enterprise—secular or religious—has equaled success of the Foreign Mission work. The very fact that each year calls for increased contributions to the work, is proof of its success. If the work were a failure, there would be no demand for men nor means. The work is a success, and it is a success because God is in it.

They tell us that Martin has already had a fair and impartial hearing; but they don't say whether he was acquitted or convicted. If he was convicted, why did they want to put him on trial for the same offense again? Seeing that an ecclesiastical court would scarcely be expected to do a thing that a civil court under the constitution of our common country would not do.

Well, as in the letter, I will remain at your service.

The J. M. Dowdery Manager of the State Normal School, Birmingham, Ala.

should rise from the dead, why, then, are we not going as mingham, Ala.

we ought? Is it because the nations will not open their doors to us? Such a reason would be sufficient, if it existed, but, to the contrary, calls are long and loud from different climes for preachers to be sent. The "Macedonian cry" is not confined to Europe as of old, but Asia, Africa, and the Isles of the Ocean are making the earth vocal with pleadings for men to break the bread of life. Brethren, the doors are open. God, in His providence, has gone ahead of us; He has broken the bars, and He has opened wide the doors of the nations to the gospel. What is the open door but an invitation to come in? "Behold, I say to you, lift up your eyes and look on the field, that they are already white for harvest." The doors are open, and the men are waiting to be sent. What a state of things! Nations pleading for the gospel; men ready—commissioned of God and men to carry it; enough Baptist money—if given—to meet all expenses of sending; and yet the money not given. Why do we not give it? Men are eager to scatter error, why are not Baptists burning with zeal to disseminate the truth? Why? Ah! here it is; we are full of ignorance and prejudice. These are the mighty barriers in the way of spreading the gospel among all nations. We are ignorant because we are prejudiced; we are prejudiced because we are ignorant; and, we might add, we are ignorant and prejudiced because of unbelief—such a state of things ought not to be. We must wake up to a full sense of duty. We ought to give \$25,000 annually for Foreign Missions. This would be less than fifty cents for each white Baptist in the State.

In closing, let us look at some facts. The question is asked in the February number of THE RECORD:

"Note.—There are two things that may need a word from us. 1. Dr. Venable distinctly disavows ever using such words as Bro. Lane attributes to him, or any like them with such intention. 2. That the Layman is coming out all right," as Bro. Lane says, seems to indicate that that paper and its managers are figuring somewhat in this matter. With what intent, however, it may not to all yet quite appear.—Eos.

Hattiesburg.

Hattiesburg is one of the coming cities of the State. Marked changes have taken place since my visit here eleven years ago. Then it had but a few hundred people with but few fine homes; now it has a population of over four thousand. Then it had one railroad, and now it has two with another to reach here in the near future. It has also one of the largest artesian wells in the land, affording very fine water. It has many beautiful residences that would be an ornament to any city.

Then the Baptist church worshipped in a rough, unfinished, unpainted house, which has been enlarged, refitted and furnished.

Well, as in the letter, I will remain at your service.

J. M. DOWDERY.

Manager.

State Normal School.

Birmingham, Ala.

2-11-04

"Who Struck Billy Patterson?"

From "Cymro's" "Notes from the Delta," it is hard to tell whether it was Brother J. R. Hughes, of Greenwood, or the defunct fifth Sunday meetings. Yet it is evident that something is the matter as appears from last week's issue of THE RECORD. Bro. Hughes is still living and can speak for himself, but I wish to say a word on behalf of the "dead."

Bro. Cymro thought the fifth

Sunday meetings of the Delta

were dead, and was present at

the last sad rites which he

helped to say over one of them

as he contributed his quota in

lowering its body into the tomb

of the past. But the fact is, that

the poor, ill-attended body was

only asphyxiated temporarily.

Then, too, there are some Delta

Baptists who do not believe in

the doctrine of the Sadducees.

Several efforts were made last

year to revive the asphyxiated

body which Cymro had aided

and abetted in consigning to an

untimely grave, but this year

has witnessed the resurrection

of this body as an accomplished

fact. Some of our brethren do

not yet know that this is a real

fact, because they have not visi-

ted the place of its reappearance.

The last fifth Sunday

meeting in 1896 was attended by

a few brethren, and so was the

first one of the present year.

A full programme of the meet-

ing that is to convene with the

Olive Branch church on Friday

before the fifth Sunday in May,

has been sent to both

THE RECORD and Layman

for publication. In the list of

speakers on that occasion ap-

pears the following:

"The importance of the Mis-

sissippi Delta as a mission field

to our denomination.

H. F. SPOLES.

is strained, but it is the full conviction of another who has given some thought and prayer over the matter.

The difficulty with many of our churches is, they will not practice systematic beneficence, and some brethren, in the minority though they be (we have not counted all to see who is in the majority), think our fifth Sunday meetings ought to be kept up as an instrument to help on the work of stimulating brethren in our churches to Christian duty.

Dear Brother Cymro, when brethren are asking for bread, don't give them a "stone."

R. A. COURON.

Cleveland, Miss., March 22, 97.

Home Missions.

I beg my brother pastors to give their congregation an opportunity during the month of April to make a contribution to Home Missions. We have been helping the Foreign Mission Board almost exclusively during the conventional year. The Home Board needs and deserves our help, both because of its general work and because of special help given to our State. When this Board gave me \$5,000 on our church debt, I said to them that we would enlarge our contributions to Home Missions. They have a right to expect it. It is now only one month to the meeting of the Southern Baptist Convention. But with a united and determined effort we can do much in that time. If for any reason there is no public collection, let individuals send on private contributions. Will you not join me in this effort for Home Missions, brother pastors? Then we all will give ourselves to State Missions and go to Grenada in July without any debt.

"We often think when our rest shall come Of the meeting there will be, When the good and the beautiful all go home To the City beyond the sea."

I. H. A.

Utica, Miss.

FRANK HAIGLER

Born Sept. 22, 1855, married Dec. 26, 1883. He joined the church more than twenty years ago, and lived a devout Christian life until God sent the summons to come up higher, to which he trustfully responded. On January 16 he was taken with pneumonia, but on the same day attended services at Providence Baptist church (Jones county), of which he was a member. He died on Monday, Jan. 25, at the age of 41 years, 4 months and 3 days, and was buried at Providence church. And students especially desired. I offer "no snap," but to men who have the qualities of a salesman, intelligence, push and enterprise, I can give enjoyable, remunerative work. Don't consume our time unless you have the above requisites and mean business. W. B. McCASLIN, Room 23 Southern Express Building, Memphis, Tenn.

WANTED.

Agents in every county in Tennessee, Alabama, Arkansas, Mississippi and Louisiana to introduce Educational Specialties. No book, no "chestnut"; something new, unique, artistic, beautiful—a seller. A high-class work appeals to all classes, rich and poor; within the reach of all. We want men of character and ability; none others need apply. Intelligence a requisite; must be neat in dress and polite in addresses. Good references required. Teachers and students especially desired. I offer "no snap," but to men who have the qualities of a salesman, intelligence, push and enterprise, I can give enjoyable, remunerative work. Don't consume our time unless you have the above requisites and mean business. W. B. McCASLIN, Room 23 Southern Express Building, Memphis, Tenn.

CHRISTOPHER CHROSBY.

The oldest deacon of the Water Valley Baptist church, Water Valley, Miss., died at his home Feb. 20, 1897, aged 76 years. Bro. Christopher Crosby was a good man; he loved his husband and father. As a citizen he was highly esteemed, as was shown by the attention of loving friends who gathered about his bed to bid him the last farewell.

A FRIEND.

CHRISTOPHER CHROSBY.

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MISS ETNA ADAMS,

Daughter of J. H. and V. A. Adams; age 18 years, 9 months and 2 days. Etna, this dear name, with the precious memories that cluster about the life of her who wore it, is all that is left to us now—all we can call our own, for the sweet spirit has fled. We wish so earnestly that she could have remained with us.

We knew that such a support could lighten burdened hearts, could bring the sunlight of joy to the despondent souls, and in the home and in the church would prove a messenger of peace and love. But she must go; all efforts to keep her with us were unavailing. The long, weary journey to other climes, where skies were fairer and the air more healthful; the devotion

neads your help.

Fraternally,

R. J. WILLINGHAM,

Cor. Sec'y.

Yours fraternally,

J. R. HUGHES,

Greenwood, Miss., March 23.

The Grosset

Music House is the place to buy your Pianos and organs for cash or on easy installments.

Front street, Meridian, Miss.

10 Cents

(silver or stamp ps)

WANTED—Several faithful men or

women to teach for responsible house in

Mississippi. Salary, \$75.00 and expenses.

Position permanent. References

Enclose self-addressed stamped envelope

The National Star Insurance Building

Department.

MISS MARY P. HACKETT, EDITOR

April.

CHINA.—"How shall they hear without a preacher? and how shall they preach except they be sent?" S. B. C. Mission opened, 1845; missionaries, 41; native assistants, 44; stations, 31; churches, 19; membership, 1,266; baptisms, 152; schools, 21; scholars, 575; Sunday School scholars, 689. Contributions, \$2,900.55.

STUDY TOPICS—Immense population of China. Present religious systems. How best can native fanaticism be overcome. The influence of a Christianized China on the world. Responsibility toward present workers.

Wanted, a Minister's Wife.

Wanted, a perfect lady. Delicate, gentle, refined; With every beauty of person. And every endowment of mind; Fitted by early culture To move in fashionable life— Please notice our advertisement: "Wanted, a minister's wife."

Wanted, a thoroughbred worker Who well to her household looks' (Shall we see our money wasted By extravagant Irish cooks?); Who cuts the daily expenses With economy sharp as a knife, And washes and scrubs in the kitchen; "Wanted, a minister's wife."

A very domestic person." To call her "she must not be "out;" It has such a bad appearance For her to be gadding about; Only to visit the parish, Every year of her life, And attend the funerals and weddings; "Wanted, a minister's wife."

Careful to entertain strangers, Traveling agents and "such;" Of this kind of "angel visits" The deacons have had so much As to prove a perfect nuisance. And hope these plagues of their life Can soon be sent to the parson's; "Wanted, a minister's wife."

A perfect pattern of prudence— Than all others less—but But never disgracing the parish By looking shabby in dress; Playing the organ on Sunday Would have our laudable strife To save the society money;

"Wanted, a minister's wife."

But when we have found the person, We hope by working the two, To lift our debt and build a new church. Then we shall know what to do; For we will be worn and weary,

Needling a change of life, Then we'll advertise: "Wanted, A minister and his wife."

—Selected.

NOTES.

What about the week of self-denial? Has any Society a word to say concerning it?

We are sorry to note the fact that our President of the Central Committee, Mrs. Pace, has been ill. We trust, however, that she is now fully recovered.

We wish again to urge the societies to send in their reports promptly. The Vice-Presidents of the Associations will receive these individual reports, and embody them in a general one to be sent to Mrs. Aven.

A letter has come to our department from a sister, requesting addresses of frontier missionaries, that she may send them reading matter. This is surely a most praiseworthy idea, and we think, should be encouraged. Just think of the quantity of good, helpful reading matter that is destroyed in our homes every week, and then think of the bare, cramped lives of the isolated families on our frontier who would probably welcome with gladness these messengers from the outer world in the shape of religious papers, ging," said the man crossly, as

not obtain the name of some one family, and send to its address your papers as you finish with them? The cost in postage would be small, but the good thus accomplished might be very great.

Resolutions

Adopted by the Baptist Sunday School of Pelahatchie, Miss., on the death of Miss Flora Longmire, daughter of Mr. and Mrs. J. T. Longmire:

Whereas, It has pleased our Heavenly Father to remove from our association and companionship our much-loved sister, therefore be it

Resolved, That in the death of one so young and so gifted, our Sabbath School and church have sustained a great loss. Since childhood a regular and faithful attendant of the Sabbath School, and a consistent member of the church, her life promised to be one of great usefulness. And while we bow in humble submission to the will of "Him who doeth all things well," we shall never cease to miss her, nor forget the tones of her sweet voice as she sang with us the songs of Zion.

Resolved, That our parents, have lost a most dutiful, sacrificing and devoted daughter; her brothers and sisters a kind, loving and helpful sister.

Resolved, That we tender the bereaved ones our heartfelt sympathy and sincere prayers that God will sustain them in their sorrow. She can never come back to them, but let them remember the blessed assurance that they can go to her.

Resolved, That a copy of these resolutions be spread upon the minutes of our Sunday School, and a copy be sent to THE BAPTIST RECORD for publication.

MISS HORTENSE JORDAN,
MISS ESTELLE SPANN,
MR. J. A. SPANN,
MR. G. D. BLAND,
MRS. F. L. GIPSON,
Committee.

March 14, 1897.

The Givers.

F. E. S. H.

(Continued.)

"You can go in here," she said as Mamie hesitated.

Mamie's heart sank as she replied, "Yes, this is where I belong."

The castle seemed very full of people moving back and forth, rushing hither and thither, and talking eagerly and anxiously together. In the dreary light gleamed diamonds, and many colored stones flashed from the hands and necks of ladies whose silks rustled as they hurried about. With this rustle mingled the chink of gold and silver coins, which stern-faced men passed back and forth among themselves, the eager bargaining of many plainly dressed people, and the fretful, complaining voices of children. Suddenly a man came out from a side door with a basket in his hand on which were written the words, For the Lord's Cause. In a moment the men were passing back and forth into their pockets, while a heavy sigh went up from every corner of the room. "Freely ye have received, freely give," said the man with the basket, stopping before a man whom Mamie had just seen slip a great handful of money into his pocket. "I'm tired of this everlasting beggary," said the man crossly, as

he dropped a dime in the basket. Times never were so hard as they are now."

"If there be first a willing mind, it is accepted according to what a man hath, an i not according to what he hath not," said the collector, stopping before a plainly dressed woman.

"Let the rich folks give," she said angrily, and turned her back on him.

"I suppose I must give this, or people will call me stingy," said a richly dressed woman, as her jeweled finger dropped a gold coin into the basket.

"They love the praise of man more than the praise of God, and rarely they have their reward," said the collector sadly as he passed on and stopped before a child.

"Even a child is known by his doings, whether his work is pure and whether it be right," he said gently.

"I think it's a shame to beg the children," the child said freely. "He dropped it in a penny which had been given him to give."

"I don't, Mr. Collector," said Mamie, taking out loud and strong before them all. "Please take my quarter, and please, may I go among the cheerful givers?" And then she woke up.

But if it was only a dream, a very bright quarter went into the self-denial offering, and as Mamie dropped it in, she prayed a little prayer way down in her heart, that she might always be among the cheerful givers.

Resolved, That we tender the bereaved ones our heartfelt sympathy and sincere prayers that God will sustain them in their sorrow. She can never come back to them, but let them remember the blessed assurance that they can go to her.

Resolved, That a copy of these resolutions be spread upon the minutes of our Sunday School, and a copy be sent to THE BAPTIST RECORD for publication.

MISS HORTENSE JORDAN,
MISS ESTELLE SPANN,
MR. J. A. SPANN,
MR. G. D. BLAND,
MRS. F. L. GIPSON,
Committee.

March 14, 1897.

The Givers.

F. E. S. H.

(Continued.)

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SAINT MATTHEW

THE GOSPEL ACCORDING TO

CHAPTER I.

A. M. 600

1 The genealogy of Jesus Christ is as follows: After the birth of him who was conceived in her by the Holy Ghost, his mother; **2** And when she was six months gone, there came to her from heaven an angel, saying, Fear not, thou shalt bear a son, whom I will call Jesus. **3** And when she was nine months gone, there came to her from heaven another angel, saying, Fear not, thou shalt bear a son, whom I will call Jesus. **4** And when she was nine months gone, there came to her from heaven another angel, saying, Fear not, thou shalt bear a son, whom I will call Jesus. **5** And when she was nine months gone, there came to her from heaven another angel, saying, Fear not, thou shalt bear a son, whom I will call Jesus. **6** And when she was nine months gone, there came to her from heaven another angel, saying, Fear not, thou shalt bear a son, whom I will call Jesus. **7** And when she was nine months gone, there came to her from heaven another angel, saying, Fear not, thou shalt bear a son, whom I will call Jesus. **8** And when she was nine months gone, there came to her from heaven another angel, saying, Fear not, thou shalt bear a son, whom I will call Jesus. **9** And when she was nine months gone, there came to her from heaven another angel, saying, Fear not, thou shalt bear a son, whom I will call Jesus. **10** And when she was nine months gone, there came to her from heaven another angel, saying, Fear not, thou shalt bear a son, whom I will call Jesus. **11** And when she was nine months gone, there came to her from heaven another angel, saying, Fear not, thou shalt bear a son, whom I will call Jesus. **12** And when she was nine months gone, there came to her from heaven another angel, saying, Fear not, thou shalt bear a son, whom I will call Jesus. **13** And when she was nine months gone, there came to her from heaven another angel, saying, Fear not, thou shalt bear a son, whom I will call Jesus. **14** And when she was nine months gone, there came to her from heaven another angel, saying, Fear not, thou shalt bear a son, whom I will call Jesus. **15** And when she was nine months gone, there came to her from heaven another angel, saying, Fear not, thou shalt bear a son, whom I will call Jesus. **16** And when she was nine months gone, there came to her from heaven another angel, saying, Fear not, thou shalt bear a son, whom I will call Jesus. **17** And when she was nine months gone, there came to her from heaven another angel, saying, Fear not, thou shalt bear a son, whom I will call Jesus. **18** And when she was nine months gone, there came to her from heaven another angel, saying, Fear not, thou shalt bear a son, whom I will call Jesus.

CHAPTER II.

A. M. 600

1 Now when Jesus was born in Bethlehem of Judaea, in the days of Herod the king, behold, there came wise men from the east to Jerusalem, saying, Where is he that is born King of the Jews? for we have seen his star in the east, and are come to worship him. **2** When Herod the king had heard these things, he was troubled, and all Jerusalem trembled. **3** And when he had gathered all the chief priests and scribes of the people together, he demanded of them where Christ should be born. **4** And they said unto him, In Bethlehem of Judaea: for thus it is written by the prophet, Behold, thou Bethlehem, in the land of Judah, not the least among the princes of Judah: for out of thee shall come a ruler over me. **5** Then Herod, when he had privately called the wise men, enquired of them diligently what time the star appeared.

CHAPTER III.

A. M. 600

1 Now when Herod the king had heard these things, he was troubled, and all Jerusalem trembled. **2** And he sent them to Bethlehem, and said, Go and search diligently for the star; and when you have found it, bring me word again, that I may come and worship him also. **3** And when they had heard the king, they departed. **4** And lo, the star which they saw in the east went before them, till it came to rest over the place where the child was. **5** When they saw the star, they rejoiced greatly with great joy. **6** And when they were come into the house, they saw the young child with Mary his mother, and fell down and worshipped him. **7** Then Herod, when he had privately called the wise men, enquired of them diligently what time the star appeared.

CHAPTER IV.

A. M. 600

1 And when the wise men had seen him, they offered him gifts: gold, and frankincense, and myrrh. **2** And when they had offered their gifts, they returned to their own country by another way. **3** Now when Herod the king saw that the wise men were gone, he was angry, and sent forth and slew all the children that were born in Bethlehem, and in all Judaea, from two years old and under, according to the time which he had enquired of the wise men. **4** Then Herod, when he had privately called the wise men, enquired of them diligently what time the star appeared.

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